

FATTER DAY SAINTS

SOUTHERN STAR

[A small rectangular box contains the text: "BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED."]

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, APRIL 14, 1900.

No. 20.

THE PATH OF INDEPENDENCE.

ANON.

An easy task it is to tread
The path the multitude will take;
But Independence dares the stake
If but by fair conviction led.

Then haste, truth-seeker, on thy way,
Nor heed the worldling's smile or frown,
The brave alone shall wear the crown,
The noble only clasp the bay.

Go, worker of the public weal;
When knaves combine, and plot and plan,
Assert the dignity of man,
Teach the dishonest hearts to feel.

Still keep thy independence whole;
Let nothing warp thee from thy course,
And thou shalt wield a giant's force,
And wrong before thy foot shall roll.

"Biggest Show 'Cept One."

Youth's Companion.

A circus was coming to a southern town, says the Portland Transcript, and every barn and fence within a radius of twenty-five miles or more had been covered with the usual lurid announcements. An old-time colored man and a dudish yellow boy were gazing at the bills and wondering.

"Barnum and Bailey's circus. The biggest show on earth," read the youngster. "What—what's dat?" asked the old-time darky, pricking up his ears.

The boy read again the legend of the show-bills.

"You don't know what you is taking about, nigger. Dat show kaint touch John Dobbinson's. He use to come fro here, and dat was a show wuth seein'. Dat was de bigges' show on dis earf, sho 'nough."

The old man had evidently not seen a circus for many years. Elderly colored people throughout the south like to talk about John Dobbinson.

"Read it for yourself, then," said the boy. "I tell you that thing says this is the biggest show on earth."

The old man proceeded to spell out the big letters. He waded through "Barnum and Bailey," and after a rest began on the remainder of the sentence:

"B-i-g-g-e-s-t s-h-o-w o-n e-a-r-t-h, S-e-p-t. 1."

"I knowed it! I knowed it!" shouted the old man, jumping up and down in his glee. "De bigges' show, 'cept one! Dat was John Dobbinson's!"

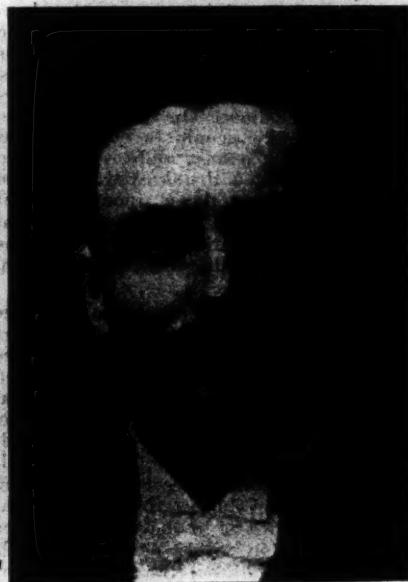
What War Means.

During the last two years 41,375 men have been killed in battle.

OUR CONFERENCE PRESIDENTS.

Elder W. W. MacKay.

Some men there are, whom God has endowed with the gift of making friends. They need not speak, but one clasp of the hand, a look into their face at once inspires admiration and respect. What grander talent, for it is such, can be given man than that of making friends? Elder W. W. MacKay, President of the East Kentucky Conference, belongs to that class of God's servants, who know



ELDER W. W. MACKAY,
President of the East Kentucky Conference.

how to make and retain one's friendship. When President David A. Broadbent was released to return home a short time ago, a good faithful servant was needed to put his shoulder to the "Wheel of Truth." Elder MacKay was the man God desired for that place. He was born in Salt Lake City, Utah, Dec. 29, 1864. His parents joined the church in their early youth and were among the first settlers of Utah. The boyhood days of Brother MacKay were spent in Salt Lake, until at the age of 18, he moved with his parents to

Taylorsville, Utah. He applied himself to farming and stock raising, until called to labor in the vineyard of the Lord. Arriving in Chattanooga, Oct. 24, 1898, he was assigned to labor in the East Kentucky conference. Six months as a canvassing Elder showed forth his true metal, proving him to be a noble, God-fearing man. While Elder R. L. Mendenhall was President, Elder Mackay acted as second counselor. East Kentucky can well feel proud of her leader, who will ever be found at his post of duty, striving to uphold the kingdom of God. May the true worth of this humble man be appreciated, and may he be blessed in his efforts to benefit mankind, are the wishes of those who know him.

History of the Southern States Mission.

(Continued from page 146.)

June, 1896.

This month began with general good health prevailing, and the work of the Lord progressing nicely. Conferences were held among the Elders as follows: South Carolina, June 6th and 7th; Kentucky, 20th and 21st, and Middle Tennessee, 27th and 28th. At each place it was vigorously urged upon the Elders to carry out in their minutest detail the counsels given. Particular stress was put upon the request to travel without purse and scrip. To all instructions given the Elders pledged their support, resuming their labors with the zeal of an Apostle. Though the weather was oppressively warm, yet the work continued unabated. It is gratifying to note that the distribution of the Voice of Warning, Book of Mormon and other church works rapidly increased. In South Alabama and Mississippi Sunday Schools were organized, and Virginia furnished a new branch of the church, called Golansville. On the 24th inst. nine Elders arrived from Salt Lake.

July, 1896.

The month opened uneventful. Much inconvenience and some sickness was caused the Elders through excessive heat, particularly during the latter part of the month. Because of the sickness existing among the Texas Elders, caused largely by the unhealthy conditions surrounding their labors, all the Conferences were requested to enter upon a special fast and prayer for the betterment

of that Conference and the Elders who were ill. The 19th inst. was the day appointed for the fast. A change for the better at once followed the prayers to the Heavenly Father. President Kimball met with the Virginia and North Carolina Elders in their conferences held on the 11th and 12th and 18th and 19th respectively. Both Conferences were found to be in good running order. President M. Thomas was released to return home, and J. De Grey Dixon was chosen to preside over the Virginia Conference. Notwithstanding the Florida Elders were threatened by mobs, they succeeded in organizing, near Live Oak, a very promising Sunday School, with prominent people as its supporters. Kentucky furnished a large branch, containing nearly fifty members. During this month the sad tidings of the death of Apostle A. H. Cannon were received. In life we had learned to love our brother with all the affection a heart possesses. His life was before us as a model for the shaping of our own; to encourage all who seek after righteousness. May the comforting influence of God's Holy Spirit attend those who in the death of Apostle Cannon have lost a husband, father, son and brother, were the prayers and wishes of Saints and Elders throughout the world.

(To be continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued From Page 152.)

THE SEVENTEENTH CENTURY dawned upon the world with the spirit of reform fully awake. Spirits of enlightenment and intelligence came, the clouds of darkness, superstition and ignorance, which had covered the minds of the people, for so many centuries, were beginning to disperse. However, the spiritual education, or things ecclesiastical, was not bettered by the religious enthusiasts, called Protestants. The doctrines they advanced were far from the truth, and from their inception they have been "ever learning and never able to come to the knowledge of the truth," but their teachings did tend to broaden and expand the mind of man, and did assist in gaining that great boon, religious liberty. Their doctrines can be summed up in a few words—justification, through grace, without works—as the following from Luther will show: "I observe that the devil is continually attacking this fundamental article by means of his doctors, and that in this respect he can never cease to take any repose. Well, then, I, Doctor Martin Luther, unworthy herald of the Gospel of our Lord Jesus Christ, confess this article, that *faith alone without works justifies before God*; and I declare that it shall stand and remain forever, in spite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians, in spite of the pope and all the cardinals, with the bishops, priests, monks and nuns—in spite of all the world and of the devils themselves; and that if they endeavor to fight against this truth, they will draw the fires of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the teachings of the Holy Ghost."

Such "damnable heresies" as the above has been adopted, almost in its entirety by all protestantism. One of the strongest advocates of Methodism, a disciple of John Wesley, about 100 years ago, used the following argument, "even adultery and murder, do not hurt the pleasant

children, but rather work for their good. God sees no sin in believers, whatever sin they may commit. My sins might displease God; my person is always acceptable to Him." * * * It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person. Though I blame those who say, let us sin that grace may abound, yet, adultery, incest and murder shall, upon the whole, make me holier on earth and merrier in heaven."

Such awful declarations as the above, come from beneath, were hatched and nurtured in hell, and brought to the earth by the father of lies. Only thirty years ago, when I was a small boy, I can well remember such pernicious doctrines being taught. I belonged to a branch of the Methodist church, whose most fervent and devout worshipper, would rant and tear like a maniac; and I was taught to shun a material hell of fire and brimstone. This filled me with dread, horror and fear and I know whereof I speak, when I denounce such fallacies as doctrines of devils.

It is not to religion then, that we must look for the great reforms that have advanced mankind, to the degree of enlightenment that they now enjoy.

In the Seventeenth Century, the morals of the nobility in England, were extremely low and sordid, and they had become very irreligious. Drunkenness and foul talk were not considered at all ungentlemanly, and purity of life was sneered at as "out of fashion." The art of seduction was actually taught, and considered necessary as part of a finished and polite education. The commonality, or the lower level of the social strata, lived in extreme poverty; were ignorant, brutal, low and vicious. The process of manufacturing gin and rum, was discovered in the year 1684, and the result was intemperance, drunkenness and immorality, which filled the British nation at this time. The various vendors of these spirituous intoxicants had the most ingenious method of advertising their business. On the sign boards they invited the people to come in and get drunk for a penny, and for two pence a man could get drunk and have the privilege of laying down upon a bed of straw. There is no doubt that much of this social degradation was due to the apathy and slothfulness of moral teachers at this time.

The civil reforms, operated on a large scale, under Cromwell and William, Prince of Orange, England was delivered from kingly tyranny. These men played havoc with the Roman Catholics in Great Britain, despoiling their property, destroying their churches and breaking their power to such a degree, that, to this day, they have never been able to recuperate. This revolution of William, (who sailed from Holland in the year 1688), inspired the nation with a new spirit. Hitherto English philosophy and literature were almost unknown on the continent, but after the invasion of William, prince of Orange, we commence to hear of foreigners visiting England, learning the English language and seeking to understand the life and character of her subjects. They thus disseminated the philosophy of Newton, the literature of Shakespeare and Addison, Pope and Swift, with the scientific truths of Copernicus, Bruno and Galileo; opened the avenues for great intellectual advancement, far superceding any former age, and through the agency of the printing press, these ideas were given to the masses. The most backward minds began to have some knowledge of literature and the discoveries of science.

The ancient form of royalty and chivalry had lost much of its sheen and power, and stood in the shady background of the past. Since Oliver Cromwell, with his Puritan Roundheads, governed the nation, a new generation of citizens, henceforth began to occupy the earth, imposing new ideas on the public manners and stamping its image on the minds of men. The fiat had gone forth: man shall not be *courtised in his liberty and agency to worship God, according to the dictates of his conscience*. To this end, the Puritan sect, who were enthusiastic religionists and had been much persecuted in England for their religious views, were compelled to seek a place of refuge. They sailed from Holland and landed in America, in the year 1620, and settled in the New England states. Here, as in England, many sects and parties, mingled with each other, and jars and discord followed. It seems very singular that they should come to this land of the free and immediately adopt the methods of their tormentors, from whom they had fled; using force to compel each other to see the beauties (?) of the religion, each had adopted. All of these sects, professed to derive their particular doctrines, wholly from the Bible, and they invariably denounced the old systems, and those not congenial to their own particular bigotry, as rotten and corrupt; they alone, being holy. However, they were ardent, enthusiastic and zealous in their austerity, especially abhorring all formalism, relying more on the efficacy of spirited preaching, than the rites and jargon that they had escaped from, in the English and Roman church.

The Puritanical long-faced enthusiast, of whatever sect or degree, found a home in America, with territory enough to separate, or mingle as they saw fit. On account of the warlike traits of their neighbors, the Indians, they were compelled to unite together, as colonists, for mutual strength and protection. However, they soon disagreed, grew turbulent, divided, and in their superstitious bigotry, burned people accused of witchcraft, and otherwise exercised an intolerant unchristian spirit. For his free thought and open religious views, Roger Williams was driven to seek refuge among the Indians of Rhode Island, in the year 1636. He preached among the aborigines quite extensively and is acknowledged to be one of the founders of the Baptist persuasion, having organized and officiated as pastor in that church in America. He had been duly appointed a minister, but, being an honest man, after realizing his position and lack of authority to administer in the affairs of Christ, he refused to continue as pastor in his church, on the ground that *"there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor can there be, until new apostles are sent by the great Head of the church, for Whose coming I am seeking."*

This confession, from this honest man, was equally applicable to all sects in Christendom. They were all, without question, in a state of strife and confusion, grovelling in the lams and ideas of uninspired ignorance. They had a "form of Godliness, but denying the power thereof." Their teachers were "men of corrupt minds, reprobate concerning the faith." The people were in the condition of which Paul describes them, hearing no teachers to themselves, who would tell them fabulous tales, and thus tickle their ears and fancies. The same condition exists in Christendom today, strife, sedition, confusion and contention; lack

of authority and inspiration from heaven; formulating dogmas and man-made systems, which are obnoxious to an honest investigator of the Word of God. These religious teachers are exercising powers and prerogatives, which are purely of their own devising and not of God, being without His stamp of authority; consequently, under His ban, and will eventually, utterly perish.

(To be Continued.)

Science a Growing Inheritance.

No scientific truth is born anew, coming by itself and of itself. Each new truth is always the offspring of something which has gone before, becoming in turn the parent of something coming after. In this aspect the man of science is unlike, or seems to be unlike, the poet and the artist. The poet is born, not made; he rises up, no man knowing his beginnings; when he goes away, though men after him may sing his songs for centuries, he himself goes away wholly, having taken with him his mantle, for this he can give to no other. The man of science is not thus creative; he is created. His work, however great it be, is not wholly his own; it is in part the outcome of the work of men who have gone before.

Again and again a conception which has made a name great has come not so much by the man's own effort as out of the fullness of time. Again and again we may read in the words of some man of old the outlines of an idea which in later days has shone forth as a great acknowledged truth. From the mouth of the man of old the idea dropped barren, fruitless; the world was not ready for it, and heeded it not; the concomitant and abutting truths which could give it power to work were wanting. Coming back again in later days, the same idea found the world awaiting it; things were in travail preparing for it; and some one, seizing the right moment to put it forth again, leaped into fame.

It is not so much the men of science who make science, as some spirit which, born of the truths already won, drives the man of science onward and uses him to win new truths in turn. It is because each man of science is not his own master, but one of many obedient servants of an impulse which was at work long before him, and will work long after him, that in science there is no falling back. In respect to other things there may be times of darkness and times of light, there may be risings, decadences, and revivals. In science there is only progress. The path may not be always a straight line, there may be swerving to this side and to that, ideas may seem to return again and again to the same point of the intellectual compass; but it will always be found that they have reached a higher level—they have moved, not in a circle, but in a spiral. Moreover, science is not fashioned as in a house, by putting brick to brick, that which is once put remaining as it was put to the end. The growth of science is that of a living being. As in the embryo phase follows phase, and each member of the body puts on in succession different appearances, though all the while the same member, so a scientific conception of one age seems to differ from that of a following age, though it is the same one in the process of being made; and as the dim outlines of the early embryo become, as the being grows more distinct and sharp, like a picture on a screen brought more and more into focus, so the dim gropings and searchings of the men of science of old are by repeated approximations wrought into the clear and exact conclusions of later times.—Sir Michael Foster, M. P., in Great Thoughts.

MIRACLES THE FRUITS OF EVIL AS WELL AS RIGHTEOUSNESS.

BY ELDER WILLIAM G. MILES, JR.

Not only have the inspired writers of sacred history plainly predicted a total apostacy from the Gospel before the second advent of the Savior, but they have told us in unmistakable language that Satan, before that time, would make himself manifest in the hearts of men, by the working of miracles, signs, and lying wonders. In the dispensations that have past, we plainly observe, according to Scripture, that the working of miracles has not always been demonstrations of the power of God. When the Lord sent Moses and Aaron before Pharaoh to entreat for the deliverance of the Israelites from the bonds of the Egyptian king, they were commanded to perform a miracle in his presence as an evidence of divine power.

But we find the king calling the wise men, the magicians of Egypt, and when Aaron cast down his rod and it became a serpent they were given power to do the same. When Aaron, as commanded, stretched forth his hand and smote the waters with his rod, they became as blood, yet the magicians did the same. And when Aaron was enabled to put forth his hand and bring up frogs to cover the land of Egypt, the magicians had power to bring up frogs also.

We can see plainly two powers manifest, one working against the other, and when God gave His servants power to perform a miracle Satan could endow his instruments with power to accomplish some of the same.

It will be observed that it has been the design of Lucifer, not only in the case of Moses and Aaron before the king, but in all of his forms of deception, to imitate as near as possible the works of the Lord; and thereby deceive many, whom it would be impossible to deceive otherwise.

But we find, when the plague of lice was brought upon the land by the power of God, that Satan was checked in his designs, as the magicians could not perform this miracle; thus we see the Divine power superseding the evil.

And by close observation we will see that this always has been, and always will be the case; the works of the Lord, when compared to those of Satan, are as light is to darkness; the ways of God as high above the ways of the Devil as heaven is above the earth.

But these facts can only be known by faithfulness to God, and a firm desire to know and obey the truth; for Satan, although limited in his authority, will have such power in the hearts of men that some are bound to be deceived.

The witch of Endor had power to call up Samuel from the dead, according to the request of Saul; thus it is plainly evident that miracles were, in olden times, the fruits of evil as well as righteousness.

But the all-important question confronting us today is this: "Was Satan to retain his power unto our day of enlightenment?

Let us search the Scriptures for a moment and find out. Jesus, in speaking of the signs to precede His second coming, says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect." (Matt. 24:24.)

The testimony of Paul, in his second epistle to the Thessalonians, second chapter, ninth to eleventh verses, in which he says that Satan is to have all power,

with signs and lying wonders, and with all deceivable of unrighteousness in them that perish, is virtually the same as the testimony of our Savior; and the words of John, as recorded in Rev., thirteenth chapter, thirteenth and fourteenth verses, corroborate the evidence given by all other writers on this subject.

And furthermore, Jesus says of these workers of unrighteousness, "Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils; and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity," thus plainly demonstrating that these deceivers will not come in the name of Satan, but in the name of Christ.

The evil one is too cunning in his designs to send out messengers in his own name, well knowing that his plans would be frustrated; but by sending them in the name of Christ, as wolves in sheep's clothing, he is able to deceive and entrap many a soul, who has pleasure in unrighteousness.

As children of God we have no promise of Divine power to work miracles; or of the spiritual blessings promised the faithful, except by yielding obedience to the commandments of our Savior.

As the Apostle John has said, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John, 10.)

Miracles, then, from a standpoint of "Scripture and reason," are not always manifestations of the power of God. They have not been in times past, and are not today.

The glorious principles and ordinances of the Gospel of Christ, as instituted by Himself, and the power to work miracles are inseparably connected, and where one is taken and the other left off, it must undoubtedly be the fruits of evil.

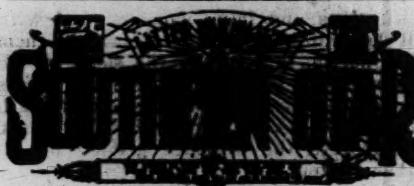
What must be our decision, then, in regard to those in this day, who boldly claim to have received a manifestation of God's power, and yet do not teach the pure doctrine of Christ? What must we decide in regard to those who ignore the commandments of their Lord, yet claim to be blessed with the Divine power of working miracles; such as healing, mesmerism, hypnotism, etc.?

The question is easily answered, and as true believers in God, we must certainly decide that they are of the same type as the magicians of Egypt, and many others of the same color.

There is positively no danger of those who are faithful being deceived by the cunning devices of Satan. If any there come, no matter how miraculous his power, if it be not connected with that pure and undefiled doctrine, which is the power of God unto salvation, we will be justified in denouncing him as a wolf in sheep's clothing, and an instrument in the hands of Satan, as were the sorcerers of old.

God help us to prove faithful—
Our duties to fulfill;
Our covenants to keep sacred—
That we on Zion's Hill
May rise with Christ our Savior,
In robes of righteousness—
Enjoying Life Eternal,
And numbered with the blest.
—Day Vid.

"Tis all men's office to speak patience to those that wring under the load of sorrow; but no man's virtue or sufficiency to be so moral when he shall endure the like himself.—Shakespeare.



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SATURDAY, APRIL 14, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, "by those who are in authority, to preach the gospel and administer in the ordinances thereof."
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and maintaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonitions of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSPEH SMITH.

We are all strong enough to endure the misfortunes of others.—La Rochefoucauld.

We thank our many correspondents for their expressions of appreciation for our paper and calendar. We refrain from publishing all the complimentary sentiments received, feeling well repaid to know the Star has lighted the path of those seeking after truth and righteousness.

Elder Reed Smoot, of Provo City, Utah, was appointed at the late conference to be an Apostle of the Lord Jesus, a vacancy in the Apostles' quorum having occurred through the death of our beloved brother, Franklin D. Richards. Apostle Smoot has for a number of years been second counselor to President Partridge of the Utah Stake.

THREE SCORE AND TEN.

The 6th inst. marked the seventieth anniversary of the Church of Jesus Christ of Latter-day Saints. Three score and ten years have passed since its organization, the time allotted to man. When mortal man has reached the seventy year mark he grows feeble, but far different with the Church God established through His servant Joseph Smith. As years roll by it grows in strength, filling the hearts of thousands of honest people with peace, joy and happiness. The Church was established when confusion was at its zenith, and those who were willing to follow its inspired teachings were hated, reviled and persecuted, many even unto death. The world cared not for their religion, yea, they even despised the name "Mormon". Its leaders were pure, and God looked upon them with approbation, sending forth the sunshine of truth unto their souls. Who can fight against the purposes of the Heavenly Father and withstand Him? Cannot man, puny thing, understand their strength is nothing? Will they never learn that one man with God is greater than the whole world if they fight against right? The work of God administered through His servants called "Mormons" shall continue to advance until righteousness has filled the earth as the waters cover the mighty sea. What men may say we care not, but for us we prefer to serve the Lord.

MAKE OTHERS HAPPY.

It has ever been the teachings of the inspired servants of God to instill within the Saints a desire to benefit mankind. "The true key to happiness," remarked President Snow, but a short time back, "is to make others happy." If we can but sense the true meaning of the Gospel plan, what is it but a means of opening the doors of happiness, and bidding all partake of salvation? A thankful man is a happy one, be he poor and little noticed by the world. No matter what his trials, temptations and afflictions are, he can always see those in his midst whose circumstances are not so favorable as his own. If we enjoy the Spirit of God our companions in life will be, Duty to God, and love for fellow men. From the earliest time when our Heavenly Father placed man upon this earth He has sent forth His Prophets to be as Physicians to administer righteousness unto suffering mankind; to heal them of worldly imperfections brought upon themselves through disobedience to divine laws. The crowning event spread forth its light when the Savior came to earth to bless and aid. The world was at that time in the midst of darkness. The great and fearful plague of worldly wickedness was sweeping away mankind and choking his very life from him. A physician was needed to prescribe a remedy. The Redeemer said: "They that are whole need not a physician; but they that are sick. I come not to call the righteous, but sinners to repentance." The world certainly needed to be rid of the curse of corruption, and if the directions of our Lord had been followed sin would have been swept away and man rescued from the strong grasp of Satan. Is there a happier man than a true servant of God, who responds to a call, going forth to search out the honest in heart? What worldly pleasure equals the happiness enjoyed by those who carry the message of salvation unto the people of the nations?

None are happier, as the testimony of hundreds, yes, thousands of Elders stand forth in bold relief, saying their happiest days have been in the mission field. When an Elder is doing his duty time passes sweetly by, arming him with truth to wage battle against evil. But, say people of the world: How can persecution bring blessings? What is the secret of happiness enjoyed by Mormon Elders, even when they are in the midst of persecution? Remembering that trials are but blessings in disguise, and being guided by the sweet influence of the Spirit, they work with a will; making themselves happy by the enjoyment manifest in the lives of those who have accepted the Gospel. Why should not an Elder feel happy when he sees people whose very faces radiate with the sunlight of happiness? There is not a grander or nobler work given man to do than teaching and preaching the Gospel. Doing good is but a manifestation of a man's relations to God. "Greater love hath no man than this, that a man lay down his life for his friends."

FIFTY YEARS AGO.

"I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold the Son of Man cometh!"

Fifty years ago the above words were uttered by that veritable "Lion of the Lord," and Moses of these last days—Brigham Young. They were given by the voice of inspiration, and spoken by the power and demonstration of God's Holy Spirit. Since the day they were spoken until the present time, we have witnessed a notable and marked era, in the material and religious welfare of the saints of latter days. Were we to examine ourselves today, we should find that the words of this great prophet are just as applicable to us as to those to whom he spoke. We must needs be on the alert, and watch as well as pray, for the adversary of the souls of men is seeking our destruction. Let us awake and with a sense of duty resting upon us, go to work with a vim and vigor that the righteous purpose of God may be accomplished. This work is a glory to the righteous, a marvel to the wicked, and a wonder to the world. We cannot afford for one moment to be lulled to sleep, while the Lord is calling us to duty. Idleness, superstition and vice are the enemies we must go against. Make no compromise with any, but on unconditional terms, wage a warfare of righteousness and truth, which will eventually triumph over every foe. Let us put ourselves in harmony with God and His righteous laws, that we may receive the divine sunlight of His everlasting love to illumine our souls, and point out the path of duty. Let duty be written on our brow, engraved on the fleshly tablets of our hearts, and always manifest in our walks through life. Let us be up and doing, fulfilling the commands of our God, and putting into practice the words of him who spoke fifty years ago.

Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good—Emerson.

President Snow's Birthday.

Deseret News.

The 3rd of April was the 86th anniversary of the birthday of President Lorenzo Snow. The occasion was celebrated Monday afternoon, the 2nd inst., by the officers and workers of the Temple, in the annex of that building, which was beautifully ornamented with floral decorations. The company consisted of the workers and their wives or husbands, as the case might be, and invited guests. The latter were limited to the General Authorities of the Church.

When the guest of honor entered the hall the entire company arose and sang "We thank Thee, O God, for a Prophet." The opening prayer was offered by Elder John Nicholson.

Bishop John R. Winter, who had personally superintended the arrangements and conducted the proceedings throughout, announced that refreshments would be in order. The blessing was asked by Bishop Romney. Then followed the "replenishment of the inner man," and engagement in pleasant social conversation.

At the conclusion of this exercise the Temple choir sang "I know that my Redeemer lives." This was followed by an appropriate congratulatory and presentation speech by Bishop Winder, directed to the guest of honor, to whom he presented the following:

In behalf of Sister Priscilla P. Jennings, a handsome vase and bouquet.

In behalf of Bishop William B. Preston, an exquisite bouquet.

In behalf of Jonathan G. Kimball and wife, a beautiful bouquet.

In behalf of the officers and workers of the Temple, three large lilies, emblematical of the First Presidency; a bouquet of roses (appropriate in number) representative of the Twelve Apostles; a rose emblematical of the Patriarch of the Church; a bouquet of carnations, emblems of the first seven Presidents of Seventies; a trio of roses representative of the Presidency of the Lesser Priesthood.

The responsive remarks of President Snow were appropriate, pointed and in his usual happy vein.

A solo was sweetly sung by Sister Mary Young. Suitable remarks were made by Elder Brigham Young. An address, admirably adapted to the occasion, was read by Sister Hester S. Cannon, and the choir sang "Zion stands with hills surrounded." Then followed a neat speech by Patriarch John Smith; remarks and song (Let the Saints prepare to meet Him), by Elder George Teasdale, and remarks by Elder Seymour B. Young.

A violin solo by Brother B. M. Young, Jr., showed him to be an unusually skillful manipulator of that instrument.

An original poem, composed for the occasion, by Sister Louisa L. G. Richards, was read by that lady. This was followed by interesting and impressive remarks by President Joseph F. Smith and Bishop Robert T. Burton, and Elder George D. Pyper sang "There is sunshine in my soul." The concluding addresses, which were in excellent harmony with the occasion, were delivered by Bishop E. F. Sheets and President George Q. Cannon.

The choir sang "Shall we meet beyond the river?"

The musical exercises, which constituted an attractive feature of the proceedings, were conducted by Prof. C. J. Thomas.

After the benediction, which was pronounced by President Snow, the com-

pany passed in line in front of that beloved and venerated man, and took occasion to shake hands with and congratulate him.

This was an ideal gathering, characterized by unadulterated peace and good will. All who participated will doubtless retain it in their memories as one of their most pleasant social experiences.

Abstracts from Correspondence.

To The Star.

A little space in the Star will be much appreciated by me, as I wish to say a few words in behalf of the Latter-day Saints. When the Elders first visited Trigg county, Kentucky, they called and left a tract with me. I paid little attention to its contents, throwing the literature aside, thinking it was of little value. A few weeks rolled away, when I had the privilege of hearing the Elders preach. I wished to know if they be true servants, and can say now I know they are God's anointed. Your sister in the Gospel,

JANE T. WHALEY.
Fenton, Ky.

To The Star.

As I am a member of the Church of Jesus Christ of Latter-day Saints, I desire to pen you a few lines. I joined the church three years ago and can say I have learned more since that time than I ever thought I would. Although but 14 years of age, yet I read my Testament and bear testimony to the truthfulness of the Gospel. I want to be a good, pure girl, and expect persecution by obeying the true plan. I am living with my grandparents. My grandpa likes the Elders of God and treats them well, but he is not a member yet. I hope and pray that he will be soon. I will close, praying for the continued success of the bright little Star.

NANCY F. JOHNSON.
Milligan, Tenn.

Southern Star.

Having read the Star for some time, I would like to write a few lines, if you would please allow me space in your paper. August 1st, 1899, to my great surprise two Mormon Elders walked up to our gate. I told my husband to bid them enter, which he did. I knew they were humble servants of the Lord, and hearing them sing and preach has often filled my heart with gladness. Like Paul, I was not ashamed of the Gospel, being baptized Dec. 10th. I only wish everyone could see the beauties of the Gospel as I do, for I can testify to its truthfulness. I have seen the sick healed by God through the Elders. I pray I may always have the Spirit to guide me in this life.

SARAH CULPEPPER.
Meigs, Ga.

Editor Southern Star.

Please allow me a little space in your welcome weekly visitor, to tell to its many readers what the Lord has done for us through the humble Elders. I will never forget the rainy evening, three years ago, that Elder Soren Peterson and E. R. Needham came to my house. We granted them shelter from the depths of our hearts. I will never forget the words spoken by them when they promised if we would be humble and prayerful we would never regret the day the Elders visited us. Since that good day we have had the pleasure of entertaining thirty-four Elders and have heard 400 sermons preached, and have had many Gospel conversations. I have read my Bible and compared its teachings with those of the Latter-day Saints and found them to be in harmony. My wife and

myself were baptized the latter part of last year, and since that time much joy has filled our hearts. I bless the day that the Elders found their way to our door. Best wishes we send to the readers of the Star. Your brother and sister in the Gospel. N. L. BROWN AND WIFE.

NOT ASHAMED OF THE GOSPEL

Below is given two letters which constitutes a bit of correspondence between an Elder of the Church of Jesus Christ of Latter-day Saints and his uncle, a Deacon in a sectarian church. The Elder had given up all earthly ties, to labor for the salvation of mankind, and having been invited by this uncle to pay them a visit, wrote telling him the time he would call. "Denounce your religion and then we will give you a hearty welcome," read his uncle's letter, showing plainly his narrowness. The Elder's letter is teeming with the fruits of the Spirit, and his testimony will stand against this self-righteous man, who has shown he is of the world.—Ed.

—, March 29th, 1900.

Mr. —

Dear Burton:

Yours of a few days since received in regard to the visit you propose making your relatives soon. None of them can give you a hearty welcome on account of the doctrine you Latter-day Saints preach and practice. The people in this section have no faith in it at all. Your mother wrote me a long letter not long since. I want no other doctrine than that preached by Christ and His Apostles. The absurd idea of the founder of the Latter-day Saints (Joe Smith) being worshiped by your people as Christ; that the Lord spoke to him in 1832, etc. The days of miracles have passed hundreds and hundreds of years ago. Do away with such doctrines and fraud as your people preach and practice, and your relatives will give you a hearty welcome.

Your uncle in hope of Eternal Life,

—, March 31st, 1900.

Mr. —

Dear Uncle—Your communication of March 29th to hand. The spirit of it greatly grieves me. As I gather from your letter, you do not care for me to visit you as long as I am a member of the church to which I belong? Should I see fit to leave this church, then you would be very pleased to welcome me? I say this is, it seems to me, the sum and substance of your letter.

Now, let me say, in all kindness, that I cannot possibly give up my religion, even though the whole world were against me. I have spent two years of my time and feeble talents, free of charge, in preaching it to the world, and I intend to spend the rest of my life in that direction. While I may do that, I, however, respect all people in their religious beliefs, and do not force my religion upon anyone. My instructions, before I started on this visiting tour, were to say nothing concerning my religious views unless asked regarding them. I have followed those instructions. While I visited Uncle — in — (and, by the way, he welcomed me), I had nothing to say in regard to my religion, as you will find by writing to him.

Permit me, kindly, to say a few words in regard to several points mentioned in your letter. In the first place, permit me to observe that we preach and practice nothing contrary to the Bible, not

withstanding, that our enemies often say, but fail to prove, otherwise. You will find, by referring to our Articles of Faith, that this statement is true. The Articles are on the back of my personal card, which I inclose. That is what we believe, preach and practice, here in Utah, and everywhere else on earth.

You say, "I want no other doctrine than that preached by Christ and His Apostles." Neither do we, nor do we ask you to accept any other.

Christ taught (Mark 16:17:18) that certain gifts and blessings (commonly termed miracles) should (not "may") follow those who believe on Him. James (5:14, 15) says to send for the Elders and have them pray over the sick, and the Lord should raise them up. We are told by Paul (an Apostle) (I Cor. 12:4-12) that three of the gifts of the Spirit are healing, working of miracles, and prophecy. In a number of places we are told that God is the "same yesterday, today, and forever;" and that "He is no respecter of persons." You say "the days of miracles have passed hundreds and hundreds of years ago," Now, dear uncle, I have never seen anything of the kind in the Scriptures, at least not in my Bible. I use King James' version. I may have overlooked it, but I think not.

Did you ever read in Ephesians 4:11-16 where Paul said that Christ placed in the church Apostles and Prophets for the work of the ministry, and that they should remain there until we come to the unity of the faith? We have not come to that unity, so, of course, we must have Prophets, and why not Joseph Smith be one of them? Solomon says (Prov. 29:18) "Where there is no vision the people perish," and Amos (3:7) "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the Prophets." Why not Joseph Smith be one of those Prophets to receive His secrets, so that he can be a great power for the saving of mankind? Paul says (Heb. 5:4) "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." By referring to Exodus, fourth chapter, you will find that Aaron was called of God through the Prophet Moses. So, necessarily, we must be called by a Prophet if we preach or officiate in the ordinances of the Gospel. Why not Joseph Smith be a Prophet, so that the earth may not be devoid of authorized preachers? In the Revelations of St. John (14:6) we find the following: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Why should that angel not come to Joseph Smith? He says it did. What is there to disprove his statement?

We do not worship Joseph Smith, as has often been said, but we hold him in reverence, just as we do all of the Holy Prophets, such as Abraham, Moses, John, etc. We worship God the Father through Jesus Christ.

In conclusion let me say that when Christ was upon the earth He gave one infallible test of His divinity. He told men that if they should comply with the doctrines He taught they should know that they were divine. This is the one infallible test of the divinity of Joseph Smith. If any person will obey the doctrines He taught they shall know that he was a true Prophet of God. Three hundred thousand people have obeyed and know. Why not you?

While it may be heartrending to see my friends and my relatives turn the

cold shoulder because of my religion, yet there can be only one safe path—the pathway of duty. I know that Joseph Smith was a Prophet of the living God—know it beyond a doubt—know it just as Peter knew that Jesus was the Christ—by the testimony of the Spirit of God. With this testimony in my heart I cannot turn back from the truth; I cannot leave the brightness of the Gospel arc-light for the dingy light of the sputtering tallow-candle of modern Christendom.

The best I can say is to say with the Savior, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7), or with James (1:5), "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraidth not, and it shall be given him."

That the Lord of All Mercies may bless you with wisdom and with His Spirit, that you may be enabled to comprehend and obey the truth, thereby securing for yourself eternal life, is the earnest prayer of your loving Nephew.

BURTON.

A WORD IN DEFENSE.

BY ELDER R. L. SHEPHERD.

In a recent issue of our county paper here, there appeared an article on Baptism, to which I desire to reply, if I may be granted space in your valuable paper for that purpose. The author of the above-mentioned article desired to know whether baptism as taught by Jesus was of the water, or of the spirit. To those who are willing to abide in the words of the Master, it will readily appear that both the water and the spiritual baptism are necessary to the salvation of their souls, for He says: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Can anything be more explicit than this divine fiat proceeding from the lips of the Savior himself? It is given in clear, simple, well defined, unmistakable terms. Example, in all things, being more forcible and impressive upon the human mind, let us look for one moment at the actions of Him who said: "Ye must be born again!" Was He baptised? Yes! verily so, Matthew, Mark, Luke and John, these four sacred historians all bear testimony that our Lord went into the waters of baptism (Matt. 3:16; Mark 1:9; Luke 3:21; John 1:33).

We see then, that the Lamb of God, taught by the word of precept, and living example essentiality, vital importance, and absolute necessity, of water and spiritual baptism. When the Lord commissioned the apostles to "go into all the world, and preach the gospel to every creature," it was with this knowledge or understanding. "He that believeth (the gospel) and is baptised shall be saved" "while he that believeth not (consequently rejects baptism) shall be damned." (Mark 16:16.) Having received this divine commission, and being empowered with the gift of the Holy Ghost (Acts 2:4) they began to preach the gospel of salvation, and having established in the hearts of their hearers a true, living, profitable faith, they commanded them to "repent and be baptized" (Acts 2:38) promising the gift of the Holy Ghost, to follow, as a consequence of obedience to these principles of faith and repentance, and all important ordinance of baptism by water. We see then, that in all these scriptural references, baptism was made a condition of salvation, and by what authority has any man the right to say that this ordinance

of baptism is not essential to the salvation of mankind.

The author of the article under discussion says, in speaking of Peter's visit with the devout Cornelius, "that, at the house of Cornelius, he (Peter) makes, or recommends it as a result of salvation." I fail to see where he finds any ground for this conclusion, the scripture saith: "And He commanded them to be baptised" (Acts 10:48.) Not recommended, dear brother, but "commanded in the name of the Lord." The scriptures of truth, the Holy Bible, is replete with passages commanding those who desire salvation to be "baptised in water for the remission of sins," and the divine historians, return again and again to condemn those who deny this essential doctrine of Christ (Heb. 6:12), and, confirm the teachings of those who earnestly contend for its obedience. Peter gives us to understand that baptism is an essentiality, for in speaking of the days when the earth was deluged by the flood, he says: "The like figure whereunto even baptism doth also now save us." Paul was commanded to "arise and be baptised, and wash away thy sins" (Acts 22:16). In conclusion, I would say unto all: "Search the scriptures," Do as Christ has bidden you to do. Follow in His footsteps. Keep His holy and sacred ordinances, that you may escape the day of burning and be saved with the redeemed.

GLEANINGS.

In the city of Richmond, Va., during the week ending March 31st, Elders T. H. Fotheringham and Joel Nibley sold seventy-one books, while Elders E. W. Allen and E. G. Gardner sold forty. This shows much zeal on their part and surely their efforts are praiseworthy.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Brother—Enclosed you will find \$1 for the renewal of my subscription to The Star. It is indeed a missionary to our home, being highly appreciated, and should be in the home of every Latter Day Saint. It will inspire the hearts of all who read it and I will say God bless The Star that shines so bright in our home once a week. And the calendar I must thank you for that. It is something I appreciate very much. Your brother in the cause of truth. W. G. PALMER.

Elder Richie Harkness called in at the office this week on his way home, having filled an honorable mission in the Southern States. Elder Harkness has endured many trials and much persecution for the Gospel. He is a southerner by nativity, embracing the Gospel at his home in York county, South Carolina, Jan. 6, 1885. In 1887 he was taken out and made to bear lashings because he was a "Mormon." He emigrated to Utah in 1890, and in May, 1893, he left his loved ones for a mission to the south. Speaking of his mission he says: "I have never enjoyed myself better in my life," and he is 50 years of age. Brother Harkness was a Missionary Baptist minister prior to his conversion to the principles of righteousness, as taught by the "Mormon" Elders.

In the scholarly character, sought not for self-indulgence, but for the service of mankind, is there not the harmony of all the efforts of the ages and the millennial hope of human learning?—Phillips Brooks.

Habit is more powerful than nature.—Rufus.

HAPPINESS AND PLEASURE.

BY JAMES E. TALMAGE.

In addressing a mixed assembly of Jews, Christ preached unto them the Gospel of salvation; and in declaring unto them the divinity of His own person and mission, gave this solemn promise:

"If ye continue in my word, ye shall know the truth, and the truth shall make you free." (John 8:32.)

In truth alone is freedom to be found. The bonds of sin, the penalties of broken law, are stronger than any shackles that man can forge. Sin were possibly of less dreadful aspect if it ended with itself; but terrible as is the fact, wickedness must be classed with the things that live, and grow, and propagate their kind. It is like the weed that flourishes in noxious splendor, with blossoms which out-bloom the flowers of sweet service; though the very fragrance of its petals is deadly.

Sin leads to sin. It is a promissory note in the bank of the Inferno, with compound interest accumulating day and night. The sinner is ever in debt, and of all who wail in bondage, the guilty debtor is among the most abject. The truth will liberate men from the serfdom of debt, as from all other bonds of sin.

We speak of "telling the truth;" this is at best but a narrow expression, circumscribed by custom. Truth is not a thing of words. Speaking the truth is weak compared with doing the truth—as feeble in comparison as is voicing a prayer in contrast with doing with full purpose of heart what that prayer implies. Let us be thankful that we have better and more enduring stuff than words with which to weave the fabric of our life's purpose; grateful that we know a language more impressive and less liable to go astray than is that of the lips.

The truth gives freedom, and freedom brings happiness. The free man is the truly happy man. Freedom carries with it burdens; it imposes responsibilities; it may deprive us of lesser pleasures; nevertheless it insures happiness. Let it be noted that happiness and pleasure are not the same. In the haste and hurry of our busy lives we oftentimes fail to distinguish between the two, and are ready to accept the one for the other. They belong to different species. Happiness is the jewel, pleasure but the paste imitation. Happiness is the noble metal, unaffected by the corrosion of the elements, unbitten by the tooth of time; pleasure is the gilded brass, which, once deprived of its false, scaly covering, cankers and is converted into poisonous verdigris.

Pleasure is a weed, however alluring its fragrance; happiness the plant of usefulness and sweetness. Pleasure is the tickling of the palate with the savory pottage, too often bought at the price of a birthright; happiness is the strength, the health, the vigor, that comes from wholesome food, honestly earned, eaten with thanksgiving, and assimilated by a body that has not been wrecked through dissipation.

Happiness is the love that passeth all understanding, which only true men and virtuous women can know; the paradise of the soul into which only the clean may enter. It mellows the harshness of our natures, it restrains, it sanctifies. In such affection the angels lend their aid, and the Father approves. Pleasure is

the ungodly passion that too often passes current for love; it scorches the heart and sears the soul; 'tis the brutish instinct that seeks only present gratification, and counts, not the consequences; 'tis the incarnation of selfishness, that would use the fairest of the works of God as a plaything to be broken and defiled and then thrown away.

Happiness is the joy of the angels; pleasure too often but the fiendish pastime of the fallen. Happiness leaves no bitter taste in the mouth, nor does it impel to deeds of which there is cause to repent. Happiness is a gift from God; pleasure is the devils' counterfeit.

The Latter-day Saints are, as of right they must be, a happy people. Indeed, I am suspicious of one professing to be a Latter-day Saint who is not happy. This is not saying that the Latter-day Saints should be a pleasure-loving or a pleasure-seeking people. Happiness may bring with it tears, and sobs, and sorrows; but beneath them all is a current of assurance that such have come from the loving though chastening hand of God.

A few months ago I was one of a small gathering of Utah people in the city of London. Those who found themselves there face to face in a strange land, enjoyed an hour of pleasant converse and innocent recreation. Among the few other than Utah people present was a gentleman who had recently joined the church in Great Britain. He stood looking over the small assembly in an interested manner; and then, taking me aside, he said: "I have heard numerous testimonies borne since I came into the church; have heard many relate the circumstances that led them to investigate this message of truth; but I have never found another with an experience quite like my own. What would you say if I tell you that the one circumstance which attracted me and led me to investigate the message brought by the Elders of the Church of Jesus Christ was this: that all who join this church seem to be happy? Everybody here appears to be happy; and whenever I meet a Latter-day Saint I find myself in the presence of happiness and contentment." Well, I knew that truth before, and yet, perhaps, I had never framed the thought in words. I replied: "Why shouldn't they be happy?" In thinking over the incident I have reached the conclusion that happiness is not merely an incidental, but an essential feature in the lives of Latter-day Saints.

You will understand me when I say figuratively that I believe happiness is one of the principles of the Gospel; for the man who knows that he has embraced the Gospel of freedom, the one who has heard and comprehended the message of his Father, the one who is no longer seeking here and there, and wandering hither and thither in search of the pearl of great price, because he has found it, ought to be, if any man can be, happy. Happiness and peace will find a lodgment in the heart of the righteous man. He will be willing to forego the pleasures and assume the burdens of life. He will be willing to meet the sorrows that come. And through it all he will be happy and thankful, because he is a free man. He is no longer a slave; the truth has emancipated him; the Gospel has

enfranchised him; the word of God has made him free.

But the fact that we mistake pleasure for happiness is not without its parallels. This is a day of imitation, adulteration, deception, and fraud. What is there of value in the world that has not been counterfeited, what that has not been adulterated and imitated? Half the chemists of the world today are devoting their energies to the detection of adulteration; and the other half, equally skillful perhaps, and oftentimes more ingenious, are using their great knowledge of the hidden things of nature to devise and concoct other adulterations that shall defy detection. Priesthood has been imitated by priestcraft. Vice oftentimes masquerades in the robes that are like unto those that virtue wears, and the test of revelation is required sometimes to distinguish between the two. But do not let us mistake the one for the other. If you bargain for happiness, see that you get the genuine article; pleasure is not a fair substitute.

Don't adjudge me as inexcusably pessimistic; as seeing only the sombre side of human nature and institutions; as perceiving naught but the corruption of present-day society. I have not lost faith in my Father's family. My fellowmen are children of God, and though many of them forget their high estate, and ignore their divine heritage, all do not so. Our Father looks with righteous pride upon hosts of His children who have never bowed the knee to Baal; He knows where to find thousands who have never defiled themselves; He could call the roll of legions who are happy and free, because the truth hath made them so.

The Gospel of Christ is the good news of peace. It bears the glad tidings of happiness and freedom.

Peace be with you.—Young Woman's Journal.

Faith and Prayer to Accompany Fasting. Juvenile Instructor.

Probably at no time in the history of the church has the monthly fast day been observed more closely than it has been of late, especially since the day has been changed from the first Thursday in the month to the first Sunday. The first Sunday in every month is now observed throughout all the church, at home and abroad, with great punctuality. It is of course likely that many members do not observe the day with the strictness which is desired, but there are very few of the faithful Latter-day Saints who are guilty of neglect in this respect. From the evening meal of Saturday to the evening meal of Sunday every scrupulous Saint denies himself all food and beverages. Indeed, some people of sensitive consciences have addressed us inquiries asking whether it was not breaking the fast to partake of the Sacrament. We think such a view is rather too technical. If the day is strictly observed as a fast day in other respects, certainly no harm nor wrong is done in partaking of the emblems of the Lord's body and blood in the course of the day.

In fasting on these occasions, or any occasion observed as a fast day, there should be in the minds of those who fast some object to be sought after and gained by fasting and prayer. Every human being has some wants, some desires near to the heart, which the Lord alone can grant. It is well at such times, therefore, to bear these desires in mind, and to offer prayer to the Lord for them to be granted.